

# SCRIPTURES READ IN EVERY TONGUE

## TRANSLATIONS OF HOLY WRIT

No Labor or Peril Too Great for Those Engaged  
in Sowing the Bible.

From China to Peru an Army of Trained Explorers Are  
Needed to Reach the Readers of the Nations—Many a  
Romance Might Be Written on the Work of Circulating  
the World's "Best Seller."

WHEN all is said it is the Bible that is the world's "best selling book"—and that by a tremendous margin. It takes a tremendously successful novel to sell 40,000 or 50,000 copies in a year, whereas this record is easily beaten by the Bible in a single day the world over. Last year 16,000,000 copies, translated into a vast babel of nearly 500 tongues, were scattered broadcast over the earth.

The American and British Bible societies led the way with nearly 9,000,000 between them. It is hard to realize the magnitude of vast a work.

John Williams was 20 long years among the savages of Tahiti in the Pacific before he could produce even the New Testament in the islanders' own tongue. And old Bishop Schereschewsky spent one-third of his long life doing the Bible into the "Easy Wendi," a dialect of Chinese, that opened up Christian truths to 70,000,000 of the Celestial people.

Then there was the romance of Hiram Bingham. This man went out to the Gilbert group in mid-Pacific, and east himself among South Sea cannibals as a Bible translator, with no written language at all, and no one to teach him. Day by day, this pioneer gathered words of common usage from the natives' lips and spent years comparing and verifying his written notes.

Translating for Cannibals.

At last he was able to put the Lord's Prayer and a simple Psalm into the Gilbert tongue. Later on came the Gospels, and so on. But the first edition

lames over the great passes of the Andes between Bolivia and Peru; or again on the heads of cannibal cooies around the base of the Mountains of the Moon, near the source of old Father Nile; on camel-back across the burning deserts of Nubia and Arabia the Stony; or in flat-bottomed boats towed by man-hauled bamboo cables, through the stupendous gorges of the Yangtze.

The men who do this work are trained explorers who often fall by the way victims to wild beasts, disease, hostile savages, and the forces of nature ranging from lightning to tempestuous seas. The American Bible society alone employs four or five hundred white men in savage or remote lands. Literally from China to Peru. These in turn employ great numbers of native explorers who travel inland upon waterways, over mountains, and through forests, with their packs on their backs or with strange caravans of laden men or beasts.

Brave All Dangers.

The experiences of the Revs. Bear and Turner in the Philippines would alone fill a volume of varied adventure. Night and day on one tour they traveled through almost impassable swamps in clumsy ox carts, and barely escaped drowning more than once while descending swift rapids on a rudely built raft.

In South America, from the Equator to Cape Horn, the Bible carriers are on the march, and the political revolutions, wars, storms, poisonous reptiles, and a thousand other obstacles only increase their enthusiasm. The

sledges with fur-clothed drivers above the arctic circle; patient asses; long-necked supercilious camels; smartly stepping llamas for rough mountain passes; pack horses, hard-headed negro porters, and a hundred other methods of transport, according to the region.

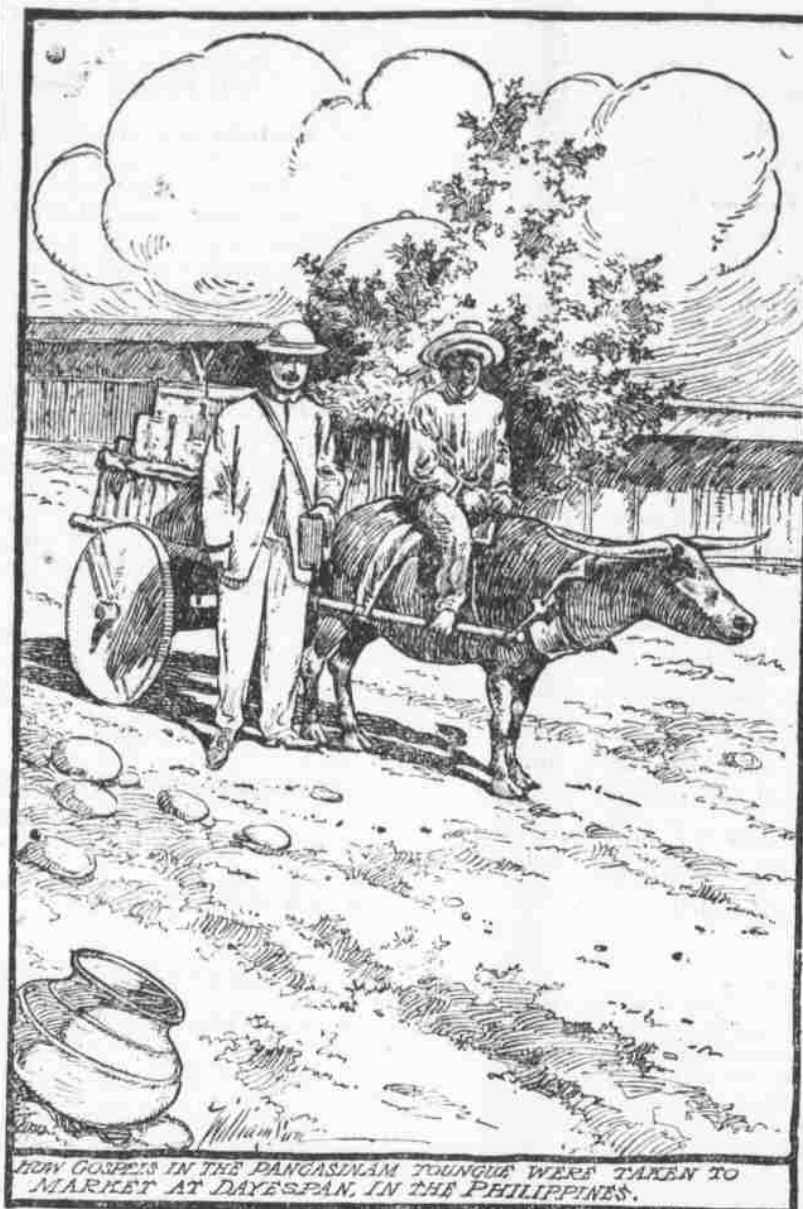
The work of a colporteur is one of terrible risk to life and limb. His Bible-laden boat may be man-hauled through the rapids and gorges of the giant Yangtze, only to come to grief on the rocks; whereupon he must unload and camp upon the desolate bank, getting what shelter he may from a few tarpaulins, until help arrives from Ichang or some other considerable town.

Robbery is Frequent.

In Asiatic Turkey the patient Bible man with his pack on his back is oft-

Here, then, is a world labor of patient scholarship; of herosm far from the limelight; of business acumen and organization; that may well awaken the interest of the most blasé. And vast sums are spent upon the work. The last revision of the Malagasy Bible for the Madagascar natives cost \$15,000; and the Chinese Bible from time to time has probably cost \$250,000. Taking the British and Foreign Bible society of London, with the American Bible society and similar bodies throughout Europe, it is safe to say that not less than \$7,000,000 a year is spent upon the work, and well over \$120,000,000 during the last century.

The parent society in London maintains nearly 1,500 representative linguists, missionaries and native assistants, organized into committees the world over. Their work is supervised



HOW GODS IN THE PANASIAN TONGUE WERE TAKEN TO MARKET AT JAYESAN, IN THE PHILIPPINES.

en attacked by Kurdish brigands, or robbed in overcrowded khans, where he has perhaps stayed a night or two, delayed by the terrible roads and broken bridges. In Siam and the Laos states at this moment the Rev. John Carrington is traveling on elephants and through devious waterways by boat, circulating the Scriptures in remote markets; in "wats" or temples, where the silver bells tinkle from on high; in opium dens and gambling houses, too, and remote villages, whose inhabitants live in pile-built houses, or in trees in case of attack by hostile tribes.

Turning for a moment to the far-stretching Philippine group, we find the Rev. Mr. Milloy almost hewing his way through impassable tropical growths, haranguing amazed crowds in fluent Tagalog at fiestas and cock fights, and selling them the Scriptures in their own tongue.

In the interior of Cuba travels Senor Torres, an old and tried Bible porter whose adventures would fill another book. Once, on coming back from Moron after having visited 68 towns, villages, and hamlets, Senor Torres' sailboat was capsized, and lashing himself to the mast for four days he and his little crew oscillated between life and death. Another agent, reporting from the interior of Bolivia, where there are no roads at all and wheeled conveyances are impossible, carried his Bibles 1,000 miles on muleback, while another covered 22,000 miles in fourteen months, selling 8,573 books for \$2,353.

Paying for Bible in Eggs.

One of the most interesting workers is Mr. Archibald Forder, who from his headquarters in Jerusalem, carries Bibles to the Arab tribes east of the Jordan, and in the Arabian desert. They pay for the book in eggs. From Bangkok, in Siam, we hear from the Rev. John Carrington, who works the whole of this remote empire. It must have been awkward when one of his buffaloes, hitched to a cart containing Testaments in Siamese and Laos, suddenly bolted and scattered boxes and books along the swampy track for half a mile.

Wolves Ate Packhorse.

On one occasion a native assistant of Larson's was set upon by robbers, who beat him and took away his horse and saddle as well as his pack of books. Larson bought another animal in Ugra for 28 taels—about \$19. "But this one the wolves ate where he was tethered outside our camel-hair tent."

and financed from headquarters, where editorial sub-committees composed of eminent philological experts meet every month. In one year such a committee will have matters before it in 200 different languages! In fact the diversity of the world's speech is a staggering thing when one goes into it. Last year the Scriptures were sold in 20 different tongues in the Austrian Empire, and 50 in Russia!

Our hundreds of thousands of polyglot immigrants are met on the very threshold of the Land of Liberty and a Bible is put into their hands in their own tongue, whether it be Greek or Magyar, Polish or Japanese, Gaelic or Croat, Arabic or Chinese. There are scores of languages into which the Bible has been done that you never heard of. Aside from the translations into Cherokee and Choctaw, one runs one's eye in bewilderment down the list, taking in such dialects as Ruk and Ponape, Dikelo John, Samogit, Visayan, Llocano, Bicol, Pangasinan, Tagalog, Arrawack and Sheetswa!

Forced to Change Phrases.

In a great number of cases an entire literature has to be formed and a language reduced to writing before anything can be done at all. And there are difficulties which you or I would never suspect. Thus when translating the New Testament into Eskimo the phrase "Lamb of God" had to be rendered "Little Dog," otherwise it would have been entirely meaningless to the little fur-clad men who have never seen a sheep!

And of course there is no thought of profit. Our Bible society sells a well-made Gospel in his own tongue to a Congo cannibal for the equivalent of 2 cents; a New Testament for 5, and a complete Bible for 15 cents. All kinds of "money" are taken in exchange, ranging from ivory tusks to a basket of bread-fruit, a few leopard skins, or even a baby camel.

Long before Tibet was opened by the British, the New Testament was being printed in Tibetan at Ghoom, high up in the Himalayas, and carried back and forth to Lhasa by Hindu and Buddhist traders. Only Abyssinia and Nepal are now closed to the Bible army; but it is thought that the old Emperor Menelik at least will soon capitulate. At all events, he recently sent a magnificent pair of elephant's tusks to the British Bible house in London, with a flowery letter in Amharic from "The Conquering Lion of Judah, Menelik the Second, Emperor of Ethiopia by the Will of God."

## HELPING THE TOWN

HINTS AS TO MAKING THE HOME MARKET BETTER.

### HANDLING OF FARM PRODUCE

How Merchants and Farmers Can Co-Operate to Their Mutual Advantage in a Business Way.

Many agricultural towns could be vastly improved by affording farmers better markets for the produce that they have to dispose of. In the radius of every country village there is sufficient butter and eggs and other products to be marketed, the handling of which would make a profitable business.

The custom that has prevailed for many years of storekeepers indiscriminately handling produce does not appear to be to the best interests of towns or it may be said, to the merchants or the farmers. In the first place the average storekeeper has no facilities for the proper handling of perishable products. He may not receive sufficient to enable him to dispose of the product to the greatest advantage. Therefore instead of making any profit upon what he handles, many times he is the loser and looks for his compensation in the trade that may be given him by the farmers who bring in the produce.

It is important to a town whether it is required to be a good produce market or otherwise. Where the farmer can receive a cent or two more for his butter and eggs he is likely to turn his attention. In some towns there are regular buyers of produce, but often these methods are such as to be unsatisfactory and result in loss of trade to the place.

Merchants generally exchange goods for whatever produce may be brought to them. In many places they will not pay cash, and it has been known where cash has been paid that it immediately found its way to some other town where goods were purchased.

Each town that has any considerable patronage from the farming community surrounding it, should have a small cold storage plant. One plan that has been found practicable in many towns is the organization of a produce company in which merchants of the town as well as the farmers are stockholders. These concerns provide every facility for the proper packing and storage of eggs and butter and other perishable produce, and sometimes include a better renovating plant. Where such companies are operated the merchants refuse to handle produce, referring all who have come to sell to the produce company. The company pays the highest market price for what it buys. Instead of paying cash, due bills are issued which are accepted the same as cash at all the stores in town. Each week the merchants who receive these due bills in exchange for goods have them cashed at the office of the produce company.

By paying from a cent to two cents a dozen more for eggs or per pound for butter these produce companies have been wonderful factors in bringing trade to the place. Not alone do they benefit the town by bringing additional patronage to the merchants, but the business can be highly profitable if managed rightly. It requires but little capital to operate such an establishment. It is well when organization is taken up to limit the amount of stock that each shareholder receives to one or two shares of a par value of \$50 or \$100. An effort should be made to have as many merchants as possible shareholders. Also to secure as many shareholders among the farmers as can be had. It should be understood that instead of paying cash, farmers pay for their shares of stock in produce at prevailing market prices. With all the merchants in the town interested in the success of the company, and the farmers throughout the country also shareholders and participants in profits that may be made, it will be soon found that the produce business that originates in the community.

In many localities where this plan has been put in operation the farmers have discovered that they could receive better prices for their butter and cream and eggs than under the old system. Being associated in a way with the business interests of the place they become more interested in all affairs of the town and are more inclined to work in harmony with the merchants towards anything that has the improvement of the home town in view. One of the desirable things about this plan is its tendency to lessen the practice of residents of rural communities trading with mail order houses and department stores in the large cities. Another admirable feature is the adding of an additional labor-saving industry to the town and the keeping of the earnings of the people in circulation in the community.

### Drugs in Food.

"The grain from roast beef is nearly as effective as any iron preparation in the relief of anemia, and consequently also of the heart discomfort accompanying it." In addition, however, to red meat, many vegetables, it must be remembered, are able to contribute valuable proportions of iron to the dietary scheme. This is particularly true of the beet, yellow turnip, tomato and spinach.

### Roof Party for Two.

"Nearly every night they have a roof party for the roof across the area from my window," said the woman. "It is very simple. It is a lighted red lantern hung on a clothes line and a boy and a girl in the shadow of the chimney just far enough away from the light of it."—N. Y. Press.

### Whence "Strawberry."

The name strawberry has puzzled a good many people who like to find the origin of names. Many suppose it used to be the custom to string the berries on straws and sell them in that way, hence the name. But the real name is strawberry, due to the running habits of the vine.

## WHERE THE MERCHANT FAILS.

An Iowa Farmer Tells Him He Should Advertise, and How.

An Iowa farmer contributes to the Des Moines Capitol the following very pertinent suggestion as to why the mail order houses succeed in getting the business of the rural communities away from local merchants:

"If the mail order houses got \$1,000 out of this county each month that belongs to the home merchants the fault is with the merchants themselves. The mail order houses advertise and give us prices on everything they offer for sale. They tell us what they have and what they want for it. Of course we get soaked once in awhile and if we do we can try some other house. Most of the home merchants who advertise at all don't quote prices. They neglect to tell us what we want to know—the price. Of course we can go to the store and ask the price of this article, and that, but you know how it is—one doesn't know so well exactly what he wants to buy when he gets in a store as when he is at home. And there is where the mail order houses make their hit. They send us their advertising matter into homes and we read it when we haven't anything else to do and every member of the family who reads their stuff usually finds something that he or she or some other member of the family wants and many orders are made up and sent out just at such times.

"Right here is where the home merchant falls down. If he talked up his business to us in our homes the same as the mail order houses do the people would be in to see him the next time they came to town and in many cases extra trips would be made to get the things at once that we didn't know we wanted until they were brought to our attention.

"The home merchant can save the expense of getting up a catalogue. We people read the home papers more carefully than we do the catalogues, and if the merchant wants to talk business with us let him put his talk in the home papers, and put it in so that we know he means business. The home merchant likely, nine times out of ten, sells his goods as cheap as the mail order houses, and I believe on many things they are much cheaper, but how are we to know if he doesn't tell us about it.

"A merchant must not think that even his best customers know his goods so well that they can tell what he has without being shown.

"It is none of my business how the home merchant runs his business, but I don't like to see these roasts in the papers all the time about us fellows who get a little stuff shipped in once in awhile and never anything said on the other side. There are always two sides of a question, and I have given you mine. If it is worth anything to you you can take it."

## BANKERS GETTING WISE.

They See Danger in the Mail Order System of Business.

It is only lately that bankers of the west have come to a realization that the mail-order system of business has been a serious injury to them, killing off the business of their towns, killing off of circulation money that should help swell the local bank deposits and otherwise interfering with town progress.

The trouble has been with many bankers that they failed to consider the buying-goods-away-from-home evil as anything of particular concern to them. When Farmer Smith would buy a draft for \$50 or \$100 to send to Chicago, the banker got his ten cents exchange and thought he was that much ahead, while the facts remained that if he could keep the money from being sent from home that \$50 of the farmer for the banker might make a dollar or two of profit. It was only when the catalogue houses started in to solicit deposits of the people of country towns and farming communities that the bankers took a tumble.

Then again some bankers have such an exalted idea of their position in the town that the goods to be had from the local merchants are not good enough for themselves and families, and set a bad example before the people by sending away themselves for what they desire in the way of staples and luxuries. Bankers are conservative; and are not forward in making suggestions to their patrons as to what they should do with their money, but in this matter it appears sufficient. What influence the banker can command in behalf of home patronage, it is the business of the town and surrounding country that affords a profit to the bank. The greater this volume of business can be made the better for the banker and every interest of the town, and the farmers and other laborers as well.

D. M. CARR.

## What, Indeed?

A duchess requiring a lady's maid had an interview with one, to whom, after having examined her appearance, she said: "Of course, you will be able to dress my hair for me?" "Oh, yes," replied the girl: "It never takes me more than half an hour to dress a lady's hair." "Half an hour, my child!" exclaimed the duchess, in accents of terror, "and what on earth, then, should I be able to do with myself all the remainder of the morning?"

## Buttermilk Cocktail.

Throat parched? Irrigate it with a buttermilk cocktail. This is a new brand of dampness which was devised at the University of Chicago. The buttermilk cocktail is constructed according to the following recipe: Take a tall, thin glass, drop in a chunk of ice; insert a long slice of cucumber, then fill with buttermilk. That's all!

## Reliable Sign of Death.

A Frenchman has received a prize for discovering a reliable sign of death. The test consists of the simultaneous injection of a solution of fluoresceine, which, if the blood is still circulating, in the course of a few hours causes the skin to turn yellow.



NATION'S LONG DRINK.

Amounted to 1,800,000 Gallons of Alcoholic Beverages in 1906.

An editorial on "The Nation's Drink Bill," in the current number of the American Grocer, says the consumption of alcoholic beverages in the United States reached high-water mark last year, amounting to over 1,800,000 gallons, or about 22 gallons for each person, including the babies. The consumption of beer alone was nearly 1,700,000 gallons, or 20 gallons per capita.

"As all of the population are not users of beer," says the editorial, "it is probable that those who consume malt liquor each use every year from 75 to 100 gallons."

The cost to the people of the beverages used is said to have been \$1,667,683,610 last year. Commenting on the cost the editorial says:

"The country was amazed when the Fifty-eighth congress appropriated nearly \$1,000,000,000 for the various branches of the United States government, while the people do not wince at spending nearly \$1,500,000,000 every year for alcoholic beverages.

"That sum is one-fifth the total value of all of the farm products of the nation, estimated by Secretary of Agriculture Wilson at \$7,000,000,000.

"The nation's liquor bill is \$1,450,000,000; its corn crop of 3,000,000,000 bushels is valued at \$1,167,000,000.

"The liquor bill is double the value of the wheat crop; more than twice the value of the yield of cotton, or more than the combined value of all the wheat and cotton grown in the United States.

"The liquor bill is two and one-half times greater than the value of the hay crop."

Regarding the steady increase in the consumption of alcoholic beverages in this country in recent years, the writer of the editorial asks:

"Is this gain in the use of alcoholic stimulants due to a stronger national appetite for strong drink, or does the absorption of 1,000,000 foreigners into the population every year tend to enhance the demand for spirituous liquors?"

"And might not we ask if the increasing agitation on the lines of socialism, anarchy and labor disputes be not in a measure due to the character of the nation's beverages?"

## HOW THE STATES STAND.

Survey of the Temperance Movement in the United States.

The following survey of the results of temperance agitation throughout the union will be of great interest. The impetus of the movement is now almost irresistible.

Alabama—Two-thirds under prohibition.

Arkansas—Fifty-seven counties under prohibition.

Connecticut—Fifty-five per cent. of territory under prohibition.

Florida—Twenty-one counties under prohibition.

Georgia—One hundred and twenty counties under prohibition.

Indiana—Sixty-five per cent. of territory under prohibition.

Kentucky—Ninety-five counties under prohibition.

Louisiana—Eighty-five per cent. of territory under prohibition.

Maryland—Sixty-five per cent. of territory under prohibition.

Massachusetts—Two hundred and forty towns to 100 with saloons.

Missouri—Forty-one counties under prohibition.

Mississippi—Sixty-five counties under prohibition.

Minnesota—One county and 123 villages under prohibition.

Nebraska—Forty per cent. of territory under prohibition.

Ohio—Eighty per cent. of territory under prohibition; 68 per cent. of the municipalities.

Rhode Island—Forty per cent. of territory under prohibition.

Tennessee—Only 14 towns and cities have saloons.

Texas—One hundred and fifty-seven counties under prohibition.

Vermont—Ninety per cent. of territory under prohibition.

Virginia—Seventy-three counties under prohibition.

West Virginia—Thirty-two counties under prohibition.

Watch prohibition grow!

Alcohol and Workhouses.

Although the number of workhouses where intoxicating liquors are served to inmates is gradually decreasing in Great Britain, no less than \$40,000 a year is being spent by poor law authorities on beer, wines and spirits for inmates. Only \$2,300 of that amount was spent on stimulants as "medical necessities." When masters of workhouses assert that drink accounts for from 50 to 70 per cent. of the inmates, it seems ridiculous, says a leading London paper, to rely them with more liquor at the expense of the rate-payers.

His Early Trials.

George Westinghouse was inventing his air brake.

"I see plainly enough," he said, "that in order to make this thing go I've got to raise the wind."

Subsequently, with some assistance furnished by the railroads, he succeeded in overcoming even this difficulty.

—Chicago Tribune.

Her Good Example.

Influential Member—I am glad to notice, doctor, that your wife never turns her head to see who comes into church late on Sunday morning.

Rev. Dr. Goodman—No—but she makes me tell her all about them after we go home.—Chicago Tribune.

A Good Testimonial.

"Bar and Buffet" says, editorially: "Nine out of every ten reform movements which are directed against the saloonists of this country originated in the church, or among church workers."

## PLAIN TALKS WITH WOMEN.

Life is to Many Persons a Matter of Sacrifice.

Is life a matter of sacrifice, asks Louise Satterthwaite in the Philadelphia Telegraph.

Many very worthy people, having gone through life and endured their share of its trials and misfortunes, attribute their minds to the sombre key, and go softly the rest of their days; subdued and depressed, they dare not lift their eyes above the earth level of their sorrows; patient, it is true, but undeniably mournful, they round out the years of their pilgrimage.

But bounding youth knows naught of this submission, and to make it kiss the rod, so to speak, when to it no rod is visible, far or near, is to breed up a spirit of impatience, not to say revolt.

We often behold an elderly aunt or perhaps a patient and devoted father or mother trying to make various young hopefuls see that they are prisoners in a vale of tears, and that un-

der all chastenings they must try to be quiet and humble; but young hopeful finds it all very much of a bore, longs to be away to kick free heels in a very good and joyous world of green fields and still waters, and will have none of it.

To preach that life is a matter of eternal sacrifice to the exuberant one of youth and health is to shake their faith in our doctrine as well as sanity.

Religion, it is true, helps us to bear sorrow; but to speak only of this side of it is to make of it a matter of gloom, which is easily an injustice to the subject and a thing which will do it more harm than good.

Youth should hear rather of the doctrine of that love which showers joy and happiness. Let the matter of sorrow be left always in the background until the sad inevitable time comes when it must needs be inevitably faced.

Too sadly often it is true that life comes to be a matter of sacrifice sooner or later, but when it comes it is time enough to think of it or speak of it or preach resignation to it.

## BEST NOT TO WORRY.

Little Gained by Dwelling on Forebodings of Disease.

A medical student looked up moodily from the pharmacopoeia that he was reading for next year.

"Medicine is a strange science," he said, in an awed voice. "Why, it is terrifying. Every little thing is a danger signal—a sign that you may soon begin to endure the tortures of some incurable disease."

"Suppose that in the dark you can't stand still, or that you can't with your eyes shut, either—you topple over. Well, that is the danger signal of locomotor ataxia, a disease of the most painful, the most hopeless, the most revolting nature."

"Suppose you begin suddenly to take on weight. You congratulate yourself. You compliment your cook. Then suddenly you perceive that you are taking on weight too fast, and your doctor informs you that you have got a tumor at the base of the brain."

"A pain in the stomach—what could be simpler and more innocent than a daily stomach ache? Yet this commonplace pain is often the danger signal of cancer."

"Excessive thirst and a huge appetite are signs that on a vacation we welcome joyously. Yet they are both too frequently the danger signals that tell us of the advent of the incurable disease called diabetes."

"And suppose your wife should awake some morning and find every wrinkle gone from her face—the crow's feet gone, the lines about the forehead gone, the lines about the mouth gone. She would give a cry of joy, she would sit down and write a testimonial for the massage cream that she had rubbed into her skin before retiring. But, alas! her joy would soon turn to grief, for the disappearance of one's wrinkles is the sign that one has the loathsome and hopeless disease called scleroderma."

Used Only in United States.  
The electric chair for executions is used only in the United States.